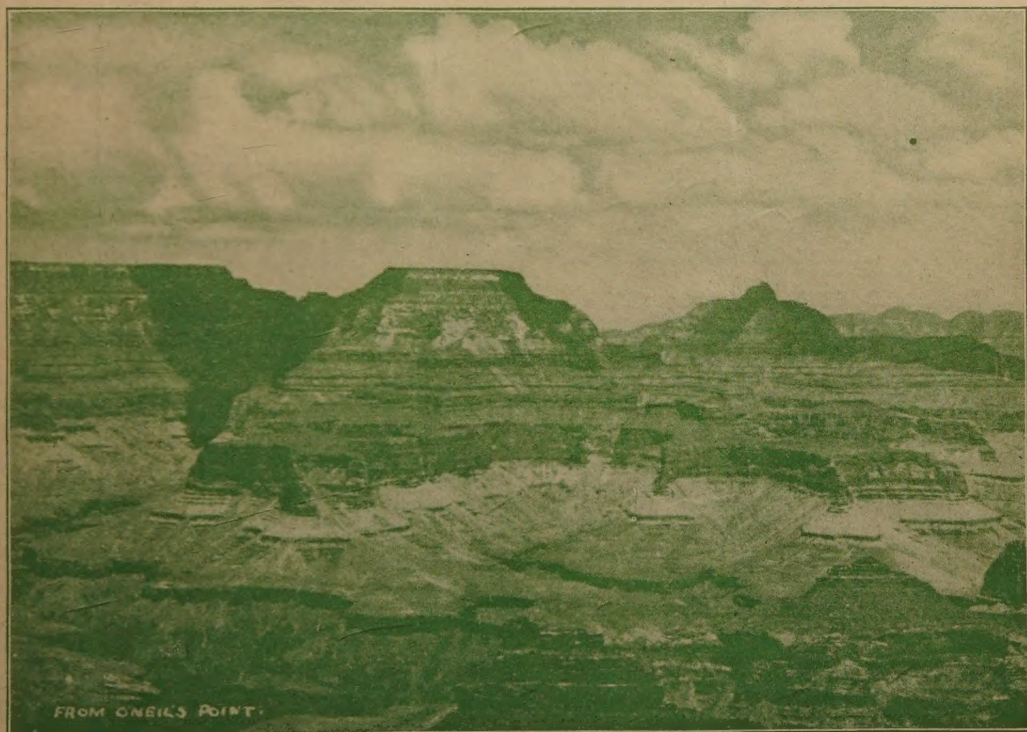


Pacific Theo Seminary 803

# BIBLE SOCIETY RECORD



FROM ONEIL'S POINT

The Grand Cañon of the Colorado River, Arizona

Published Monthly

BY THE

AMERICAN BIBLE SOCIETY  
NEW YORK CITY



PACIFIC  
Theological Seminary



**L**ET the Gospel become, together with the other Scriptures of God, the pasture of our souls, and under their sacred spell these shall indeed be nourished into life. As it enters our homes there shall breathe there a new spirit of purity; the authority of parents and the subjection of children shall stand in new strength. The Gospel shall lead in social questions among us, teaching the poor no longer to think themselves unhappy merely because they have less of this world's goods than the rich, and the rich to abound in the neglected duty of a discriminating charity, where heart and hand shall work together. \* \* \*

May this book be found in the hands of many, and bring forth in each those fruits which it is adapted to produce, to the moral, religious and social regeneration of Italy!

—From the Preface to the new "Gospels and Acts," published by the (Roman Catholic) Society of St. Jerome, Rome.



# BIBLE SOCIETY RECORD

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## EDITORIAL NOTES.

THE General Assembly of the Presbyterian Church (North), at Los Angeles, accorded Dr. Fox, the Secretary of the Society, opportunity to present its claims among the very first hours after its business had fairly begun. The rush and pressure of many important matters necessitated much condensation. The Secretary's appeal was seconded briefly and emphatically by Dr. Ma-teer, of China. An official communication was laid before the Assembly from the Board of Managers, calling their attention to the desire of the British and Foreign Bible Society to have the churches of the United States remember their centenary celebrations next March. The Assembly referred this communication, and the whole subject of the Bible Society, to its principal Committee (on Bills and Overtures). This Committee subsequently reported a paper, which was unanimously adopted, and may be read elsewhere.

THE General Assembly of the Presbyterian Church (South) at Lexington, Va., also took appropriate action in view of the communication addressed to them in reference to the Centenary of the British and Foreign Bible Society, and coupled with this an important action with reference to our own Society. The formal action of the Assembly of course consisted in the adoption of the recommendations of the Committee on the Bible Cause. We print elsewhere, however, the whole of the Committee's report, as an indication of the spirit which pervaded the Assembly. The action of two such bodies as the Northern and Southern Assemblies signifies much as to the general estimate of the Society and its work.

WE continue this month Mr. Carrington's account of his journey on the west side of Siam.

It is a far cry from this distant land, and will be read by many with much interest, revealing, as it does, much concerning the social and industrial conditions, as well as the spiritual needs, of this so little-known country.

THE Rev. Dr. McLaren having retired from the service of the Society in Puerto Rico, Mr. W. E. Durstine, of San Juan, secretary of the Young Men's Christian Association work there, is in temporary charge of the Bible work.

WANTED—A back number of the *Bible Society Record*, which cannot be supplied from the Bible House, is desired by the Library of Congress to make their set complete. If anyone can furnish the number for Volume 3, Number 1, for January, 1858, we shall be greatly obliged, and will forward it to the Congressional Library.

ELSEWHERE in our columns will be found the announcement of the deaths of two members of the Board of Managers of the American Bible Society, the Rev. Dr. Ezra P. Hoyt, and Mr. Daniel J. Holden, both of whom passed away since the last meeting of the Board of Managers. A double loss such as this rarely befalls, and the places of such men are hard to fill.

THE newspaper telegrams in the daily papers have aroused considerable public curiosity as to the Turkish censorship of the Bible. Our Agents and colporteurs in the Turkish Empire have recently had considerable difficulty in securing the necessary freedom for the circulation of the Scriptures in certain places. It is a curious illustration of prejudice that the word "Macedonia," occurring in the New Testament, should excite suspicion and mistrust. The proposal has actually been made that this and some other words regarded as objectionable be changed. The delay is vexatious, but we have every hope that in due time the necessary permission will be granted, as heretofore.

AS we go to press, the eyes of Christendom are turned toward Rome, where for many days the aged Pope, Leo XIII, has faced the King of Terrors with a lion-hearted courage worthy of his name. Christians of every name have been



glad to recognize his personal virtues, and to hope charitably for the best from his official policies. His death—which now seems imminent—ought to arouse not only Catholic but Protestant Christendom to new prayer that God will make His Church on earth obedient to His infallible Word. Among the many significant events of his Pontificate it may be questioned if there is any more surprising and full of hope than the organization of a Society, under the patronage of the Vatican, for the translation and circulation of the New Testament in Italian. An extract from the preface will be found on our cover page.

WE have great pleasure in noticing, both in the religious and the secular press, during the last two months, many friendly articles with reference to the work of the Society. Among religious papers we may mention especially the *Herald and Presbyter* (Presbyterian), published in Cincinnati, which has an editorial on the subject; the *Presbyterian Herald*, Lynn, Mass., and the *Presbyterian Journal*, Philadelphia; the *Morning Star*, the organ

of the Free Baptists, Boston, Mass., has had one or two articles; the *Union Signal*, representing the Woman's Christian Temperance Union, publishes some of our pictures on its cover page, and has a full article on "The Bible and Its Distribution," fully illustrated. The *Michigan Christian Advocate* (Methodist) has an illustrated article. The *World's Crisis* has articles in two successive issues. Among secular papers may be mentioned the *Brooklyn Eagle*, the *Waterbury American*, the *Cañon City, Col., Record*, and the *Lexington, Ky., Leader*. These are but specimens of a large number of others which have thought it worth while to accept from us or take from our printed publications information as to the Society, some of them making their own comments, and all of them showing a cordial willingness to put in its proper light the work of the Society before the public. We beg to express our sincere appreciation of these notices, one and all. It is desirable that in every way the great undertaking to which we have set our hands should be brought freshly to the notice of the Christian public.

### ACTION OF TWO PRESBYTERIAN ASSEMBLIES.

The following is the Action of the Presbyterian Assembly (North):

THE General Assembly having received a communication from the Board of Managers of the American Bible Society, suggesting that in accordance with the wish of the British and Foreign Bible Society, Sunday, March 6, 1904, be observed in some appropriate way by the churches as the one hundredth anniversary of the organization of the British and Foreign Bible Society, recommends that all the churches under its care, so far as possible, comply with this request. The Assembly would suggest that special prayer be offered in all our churches for the circulation of the Scriptures in all languages and in all lands, and that devout thanksgiving be returned to God for the blessing of an open Bible in a free country. In connection with this the Assembly

takes occasion to repeat the recommendation of the former Assemblies, that the churches give the American Bible Society their continued and hearty support. It is the agency by which the churches of Christ, and our own Church among them, perform the duty of giving the Bible to the peoples of the earth in their own languages. It therefore exhorts all the churches to remember this sacred cause; it renews the recommendation of former Assemblies, that our Presbyteries appoint Standing Committees on this work; and it directs the Committee on Statistics to take into careful consideration the propriety of reporting the gifts to this Society in a column on the same page with the other benevolences of the Church in the Assembly's minutes.

The following is the Report of the Committee on "Bible Cause" (Southern Presbyterian):

It is gratifying to note that the sermon of the retiring Moderator in opening the Assembly, and the address of Dr. Webb, struck such clear notes on the inspiration and inerrancy of the Scriptures. The admirable and interesting addresses of the Rev. Dr. E. P. Ingersoll, Secretary of the American Bible Society, and our own missionary of many years to China, the Rev. Dr. Hampden C. Dubose, were fitting successors at the popular meeting in this interest. We are grateful for the addresses, and wish to assure the American Bible Society of our loyalty and of our desire to assist in its great work.

In this connection we call attention to certain conditions and facts of great importance.

1.—That the opportunities for circulating the Scriptures among all nations were never so great as at the present time. The world is open. The people, pagan and papal, as well as Evangelical Christians, are eager to obtain copies of the Bible, ready to buy; and that the Lord is blessing it to the salvation of souls.

2.—That in seizing these opportunities the American Bible Society has, during the year just closed, circulated 1,993,558 volumes of the Scriptures, an increase of 269,767 over the issues of the year preced-



ing. Of these 734,649 were distributed in the United States, an increase of 47,894 over the year preceding. In the foreign field there were circulated 1,258,909, an increase of 221,873 over the preceding year. This is, in every respect, a most encouraging advancement of the work.

3.—We are grieved to note that the receipts of the Society fell off last year more than \$73,000. This was chiefly under the head of legacies. The gifts of the living fell short \$11,000. This means a necessary curtailment of the work, especially in the foreign field, where it is so greatly needed. For the past ten years our own Church has made scarcely any advance in its contributions to this cause. Since 1893 our reported contributions have amounted annually to only four or five thousand dollars. This is only about two cents per member. This great opportunity, the peculiar privilege of giving the bread of life to the perishing, should not be neglected. We, therefore, urge all of our people to give more liberally to this cause, especially at the annual collection the third Sabbath in October.

In view of the official information that the British and Foreign Bible Society will celebrate the one hundredth anniversary of its organization on Monday, March 7, 1904, we recommend that all our churches call especial attention to this fact on Sabbath, March 6, 1904, and that on that or the nearest Sabbath thereto our churches give special consideration to the claims of Free Bible Distribution, and the great good accomplished by the Bible Societies, especially the American Bible Society.

In response to memorials of Synodical Chairmen, and of the Virginia Bible Society, and to overtures from the Presbyteries of Atlanta, Bethel, Cherokee, Concord, East Hanover, Enoree, King's Mountain, Montgomery and Pee Dee, asking the Assembly to appoint a permanent Committee on the Bible Cause, your Committee would recommend that the request be granted, and that the Rev. Thomas H. Law, D.D., the Rev. John S. Watkins, D.D., the Rev. J. T. Plunket, D.D., and Ruling Elders T. J. Moore and George B. Hanna, be elected to constitute this Committee.

## SOME TRANS-CONTINENTAL IMPRESSIONS.

By John Fox.

TRANS-CONTINENTAL impressions are sure to be fleeting in more ways than one, especially when they have been crowded into a three-weeks trip to California and back. Detailed record would be superfluous, for such journeyings nowadays are commonplace enough, nor is there room for more than some hints and recollections.

Nevertheless every new traveler has his own point of view which gives its own coloring to even twice-told tales. The Bible Society viewpoint is at least unique, and it will help to sharpen some old impressions and mayhap to open new perspectives.

The general bigness of America is a well-worn platitude to begin with, but like other platitudes, it needs to have its edges sharpened freshly once and again. Read what books you may, study maps and pictures and statistics to the utmost, listen to the talk of tourists and speculators *ad libitum*, and still you will have to confess, when you see it, that the half has never been told. Seeing is believing after all, and somehow to let 3,200 miles of rail slip under our heels, or under the steel-shod heels of our modern Pegasus, alone can give a realizing sense of "the whole boundless Continent."

California itself is bigger than Eastern folk are apt to remember. From Los Angeles to San Francisco is further by rail than from New York to Pittsburg, and yet it is only about half the California coast line.

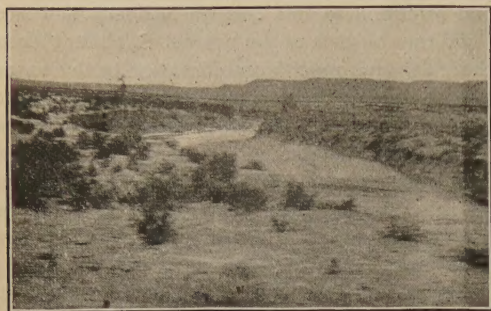
When we met a faithful few of the California Bible Society at San Francisco for friendly consultation, it was with a new sense of the difficulty and greatness of their task. Their honored veteran, Dr. John Thompson, might be called a Bible Society "Forty-

niner." He has wrought above measure to meet the needs of this immense territory with the ever-circulating Book. Mark Twain's gibe, that "there is no Bible west of Omaha, and no God west of Ogden," has lost what of truth it ever had. But there is too little reverence for God and the Bible in California, as there sometimes is in the East also. We can hardly realize in how great a measure our brethren feel their isolation from the original fountainhead of motive power in the East. Canada is, of course, much nearer in distance to us, and Cuba and even Puerto Rico hardly seem so far away. Somehow the vast deserts and mountain ranges are still immense barriers, in spite of all the marvels and miracles of steam and electricity. The land that lies between us and them—who can compass it! A day or two spent in breathless hurrying flight over the alkali deserts of New Mexico and Arizona, with here and there an extinct volcano visible from the car windows, or a magical mirage, has a strange, solemn charm of its own and adds to the sense of remoteness. The sparse and often wretched knots of people do not lessen the impression. Groups of Moki and Navajo Indians, forlorn but picturesque, silently appear at the wayside stations, their impassive faces lighting a little with curiosity, or shrinking like frightened children before the dreadful camera of the tourist, but these seem only to make the desert and the loneliness more real.

Then there is the usual motley humanity that one learns to expect in an American frontier town. Some of it finds its fit symbol in the saloon, to which the dryness of the desert would certainly be preferable. Would that it might be confined to the desert, but,



alas! it is not. Squalid but pretentious, it arrests the eye of the traveler, many a time and oft. Here are the names of three forlorn wayside shanties—"Palace



ACROSS THE DESERT.

Saloon," "Imperial Saloon," "Anaconda Saloon," the last a grim hint of the possibilities. At first sight all this does not seem to promise much for the gospel. Yet we remember that it was in a desert that the *vox clamantis* was heard, and in the desert again that Philip was bidden to leave populous Samaria and go forth to meet the Ethiopian Eunuch as he rode in his chariot, reading the first translation of the Bible. The desert has proved irrigable, and is readily becoming fertile and therefore populous. It is irrigable also by the gospel.

The Moki Bible and the Navajo are not yet, but the Choctaw and the Cherokee, and a dozen others, more or less, are in constant use. The Choctaw Nation recently offered \$500 from their public funds for a revised Choctaw Bible. The Rev. John Edwards, recently passed to his reward, in San Jose, California, leaving behind him the results of years of faithful labor in comparative studies of Hebrew and Choctaw, breaking out a new linguistic path while he labored for his beloved Choctaws. The churches of the Indian nation have had their foundations laid. The Book sometimes goes ahead and blazes the way for the organized churches to follow.

It was an inspiring sight to see 300 Indian children in one of our Government schools, on a Sunday afternoon, at Albuquerque, their faces bright and eager, as an Alaskan missionary brought them the Gospel message fresh from his own Indian mission on the Yukon. One could readily see in the kindling faces of his young auditors the touch of feeling that makes the Indian world kin. When those youthful voices were lifted up in "My Country, 'tis of thee," an answering thrill was felt by the pale-faces who sat on the platform.

Even more interesting, though numerically smaller, was the Presbyterian Mission near by, and its work among Mexicans also. These are samples taken at random, just as we happened to meet them of the beginnings, and the successful beginnings, of the endless struggle to evangelize every race, every color, and in every language. It was possible to have only brief but fervent conferences with the missionaries whom we met among Spanish and Mexican peoples, and their uniform appeal was for abundant Scriptures.

But the greater part of our national domain is neither desert nor Indianesque, but overflows with human life of every kind. It rings with the stir of cheerful industry, and the Church with all its cohorts must be on the move and never lag behindhand in preaching the Word and carrying it everywhere.

The geographical vastness is not so wonderful as the endless diversity of product and soil, and consequently in the diversity of the ever-changing populations.

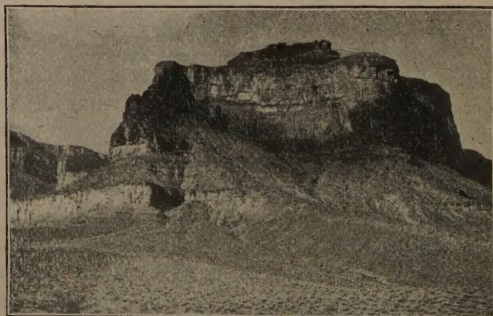
It was my pleasant task one Sunday morning to preach to a California country congregation at Azusa, in the beautiful San Gabriel Valley, made up as such churches often are, largely of Eastern, Southern, and Northern people, from many distant States and communities, and in the evening to speak to them of the Society and its work.

On the railway platform of the little town of Flagstaff a faithful pastor came to greet his Presbyterian

brethren as they flew past toward the Golden Gate. He put into our hands the printed bulletin of his little church, and in its due place among the objects of benevolence was the American Bible Society.



NAVAJO INDIANS.



IN THE GRAND CAÑON.

The General Assembly listened in the same mood—we hope it may not pass—not only to the Secretary, but to the fervent words of Dr. Mateer, of China, seconding the appeal of the Society. Its action, which





LONG BEACH, ON THE PACIFIC.

may be read elsewhere in these columns, recognizes more clearly than ever the true relation of this department of missionary evangelization to the Church itself.

It is worth a passing mention that on the return journey, among the Mormons in Salt Lake City, there was found a Sunday school teacher having a class of eighty-five scholars, who expressed herself eager to obtain for herself and her scholars inexpensive copies of the word of God. God grant they may not be turned aside unto fables! There is evidently both need and welcome for the faithful colporteur all over our western country.

Early one summer morning I wandered by the seaside in the little town of Monterey, which lies very near to the great Del Monte Hotel, a marvelous caravansary, that seems as though conjured out of the earth by the wand of some magician in an enchanted forest. Monterey is not without interest in early California history, and has some historic buildings. A gray-haired old woman acted as my guide, showing me "the first theater ever built in California," and the other buildings. "I am a Buckeye girl," she said, her face lighting up with the recollections of her youth and her far-off home. Finally she invited me into her neat little cottage with its gravelled walk and rose-bowered pathway, to bring out her mother's Bible. It was old-fashioned like "the big ha'-Bible" of the Cotter's Saturday Night, and although it was printed by a private publisher, it was pleasant to notice on the title page this statement, "Conformed to the text published by the American Bible Society."

We must not forget these scattered sheep needing a Shepherd. There are millions of them. "The Forgotten Millions" was the striking title given by President Eliot, of Harvard, to an essay beautifully sympathetic to the needs of the toiling workmen and work-women of this work-a-day world. We could wish he had spared some recent words (apropos of Emerson) as to the

"tyranny of the Bible" over the human mind. Blessed be God for such a tyrant—it will be a sorry day for the millions when its benevolent despotism ceases. Their short and simple annals are not conspicuous in the world's literature, but they are precious in the eyes of the Good Shepherd. His Word must still be made the family heirloom in every herdsman's hut and fisherman's cottage, every miner's cabin, every lonely ranch, not less than in cities and towns where pleasures and palaces abound.

It would be impossible even to mention all the goodly sights, and sounds, and tastes, and smells of such a pilgrimage. The first glimpses of the Pacific, rolling its thunderous surf, as on Atlantic shores, the fruity

valleys nestling under the shadows of the Sierra Madra peaks, one of which (Mt. Lowe) we ascended above the clouds—the flowers as of Paradise, the blest, the life and stir of busy towns—all these must be passed over.

The Santa Fe route to California has one capital advantage—the famous Arizona Cañon. We spent an unforgettable day in it, and one might almost say a day in its courts is better than a thousand. Whereunto shall we liken it? To the sublimity of Niagara—to the ocean's vastness—to old chaos issuing into order and beauty? If architecture be frozen music,



ASCENDING MT. LOWE.



according to the old fancy, these sculptured rock forms must be the petrification of the primal hymn of creation, when the morning stars sang together, and all the sons of God shouted for joy. Its impressions are multitudinous, and defy analysis. But its silent majesty and diverse beauty chiefly speak of the creative genius of the Almighty Builder, putting to shame man's puny art and architecture.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." \* \* \* \*

"To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His Majesty." \* \* \* \*

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

## FOREIGN DEPARTMENT.

### CHINESE NOTES.

THE following items of interest from Dr. Hykes' recent correspondence [keep us posted as to various aspects of the one great work in the Middle Kingdom:

SHANGHAI, May 18, 1903.

I think that the following extracts from recent letters to me from friends in the interior will be of interest to you.

Bishop Schereschewsky's Easy Wenli Bible.

"Bishop Schereschewsky's translation has probably a great future before it. His *Wen-li* does not seem to me equal in grace and vigor to his *Kuan-hua* in the former translation, and has less of the true Chinese literary flavor than the Delegates' version. But it is so much more accurate, never sacrificing the sense to the style, and more simple—far better adapted for reading from the pulpit, which is one of the prime uses of the Bible, is it not? It is also more readily understood by the average literary man than the Delegates' version, which with all its literary beauty is often too terse to make intelligible the strange and profound thought of the Sacred Scriptures. Even the Four Books of Confucius, written in the style which the Delegates' version has endeavored to reproduce, would be often darkness to the Chinese scholar himself were there no commentary appended. So that it seems to me likely to become the version for the provinces where mandarin is not used, and indeed the Wenli version for all China, until a committee of competent Chinese scholars make their own translation. Congratulating you on the success of the undertaking, and on the beauty and cheapness of this edition, and sending an order for a number of copies, I am, etc."

Conditions at Chengtu.

Mr. Neave writes: "Our Viceroy here is pushing ahead on the path of progress. He has had the names of all the streets in the city prominently repainted, the houses all numbered, and lamps placed at more or less regular intervals along the streets. He has also devoted much attention to the sanitary

arrangements throughout the city, with the result that these are vastly improved. He forbids bribery, so far as his own retinue is concerned, and discourages it all round. He is also giving decided preference to officials who do not smoke opium. Also, he has established a very efficient police force, the members of which are everywhere in evidence. He is encouraging the growth of schools and gives much money to various charities, native and missionary. He is, without a doubt, a very enlightened man, and one of the coming rulers of China. Szechuen, as much as any, and considerably more than most provinces, requires a vigorous Governor-General, and perhaps more just now than ever, as from all accounts the Thibetans on the border are proving rather turbulent, and may make serious trouble in the not distant future."

Interesting News From Chehkiang.

A year or more ago the Rev. T. D. Holmes, of Kinhua, wrote us concerning an interesting work which had been started in his district through the distribution of Scriptures and the personal influence and efforts of our colporteurs. I asked him to send me an account of the work and pictures of some of the leading members who had been led to Christ by the colporteurs. In a recent letter he says:

"Last Sunday I was visiting at Ts'ang Li Hu, the place opened more than a year ago by the colporteurs, where, you may remember, twenty-one were baptized last May. The interest there is still good. We just baptized six more, and expect next fall to organize a church there. We took a camera along to take some pictures, but it rained and we could not take them. I have not forgotten my promise to let you have some pictures of the chapel and the people, and a full account of the work there. I am going to-morrow to another place, where the colporteurs and other brethren have worked up quite an interest, and expect to open a chapel there. The colporteurs are kindly received in most every place in this vicinity, and there are more places where the people want to open chapels than we can attend to, so that other missions also are reaping the benefit."



## THE BOOK IN CHINA.

**D**R. H. C. DU BOSE, a missionary of the Southern Presbyterian Church, at the Southern Presbyterian Assembly, addressed the General Assembly, in session at Lexington, as follows:

One feature of the Chinese language is that the concrete often takes the place of the abstract, as, for example, they do not say "preach," but "preach the book." A few years after I went to Soochow, a little boy called after me, "Foreign teacher, you preach the book; *what book* do you preach?" As the boys were accustomed to ask a myriad questions on the street, I paid no attention, but walked along rapidly. Again he called, "Foreign teacher, you preach the book; *what book* do you preach?" A second time I gave no heed, when, turning around, I saw him running after me, shouting, "Foreign teacher, you preach the book; *what book* do you preach?" I replied, "Little man, you have asked a wiser question than nine-tenths of the scholars propound."

The Bible Society builds no chapels, ordains no ministers, organizes no churches, gathers no converts, but, as the "handmaid of the Lord," stands beside the missions, making grants to schools and inquirers, and furnishing books for colportage, requesting only that the receipts from sales be returned—thus becoming an example of unselfish benevolence, giving all and taking nothing.

The Book never fails us. It is customary at the decease of the father of an official, instead of an obituary in the religious journals, to send around a funeral notice which tells of the virtues of the departed. It is also the custom for friends to return a present, which is usually some article connected with idolatry. When the father of the prefect, or governor of ten counties, died, the official called at our door and left the funeral notice. For one or two days I was puzzled what return to make, till I thought of the Book and had copied the Ninetieth Psalm, "The Funeral Song written in the Chow Dynasty by Moses, the sage of Judea." When the prefect called again at the door to return his compliments for the presents received, I was a recipient of his card of thanks, and I have no doubt but that he considered the gift of the beautiful ode as most appropriate to the occasion, and on account of its novelty showed it to his friends.

Years ago an evangelist wrote, "When I came to China I thought missionary work was to take the Bible in my hand and go around the country preaching, but I have found it to be different. After thirty years' experience I know of no other method but to hold forth (with hand and voice) the Word of Life."

Some might accuse us of Bibliolatry, but is this true? When I learned that Mrs. Stonewall Jackson was to prepare the life of her husband, I said, "Impossible! no wife can prepare such a memoir;" but

when I read the beautiful pages [and saw the Christian chieftain step forward in all the nobility of his character, I forgot the writer and her words and only beheld the grandeur of the hero. So when we read the Book, our thoughts are upon the majesty and goodness of God the Father, revealed in the sacred page, the love and grace of the Son, the Saviour of mankind, so wonderfully depicted, and the life-giving power of the Holy Spirit, the Comforter, Regenerator, and Sanctifier, and we forget the lines in meditating upon the glory of the Sacred Trinity.

We read of the great work of the Bible Society during the past hundred years, of the three hundred translations prepared at great expense, and the fifty million copies of the Bible distributed; this is but laying the foundation for an expansion during this century, of which eye hath not seen, nor ear heard, so let the Church come up heartily to the support of this great cause.

## COLPORTAGE ALONG THE AMAZON RIVER FROM MANAOS, BRAZIL, TO IQUITOS, PERU.

**M**R. TUCKER sends accounts of colportage on the upper Amazon, and follows it by an account of the Bible among the blind in Brazil.

You may remember that I ordered a shipment of Scriptures last year to be sent to Iquitos, Peru. When I left New York in November, 1901, I went a thousand miles up the Amazon River with a view of planning for one of our workers to extend the colportage work throughout the Amazon valley. In March, 1902, I was in the city of Buenos Ayres, where I combined with our Agent, Rev. A. M. Milne, to have one of my men enter a part of his Peruvian territory most accessible from the Brazilian side.

The shipment of 1,320 copies of the Scriptures was made from New York in July, 1902, *via* Liverpool to Iquitos, Peru, a distance by water of perhaps more than 10,000 miles.

At the time I was in the Amazon valley I was able to get a promise from steamship companies to favor our worker, Mr. Nelson, in the matter of a reduction in passages. He resides at Manaos, and was not able to leave for the long journey of about 2,000 miles up the river until February, 1903; though when I sent in my annual report for 1902 I supposed that he had already made the trip. I have just had a full report of the trip and the work. Some extracts from Mr. Nelson's letter may be of interest to you and to the readers of the *Bible Society Record*. He says:

"The Amazon valley has so often been described that I shall only tell of my trip from Manaos to Iquitos.

"We left Manaos, February 3, and touched at about thirty ports, 'stopping' from fifteen minutes to three hours in each place, and arriving at Iquitos on the



19th. Of these thirty ports not over fifteen have more than one hundred inhabitants, and none over 1,000. During the dry season most of the men are in the woods cutting rubber.

"It will be noticed that there is very little chance to reach these people with the Bible; the steamer stops but a short time at each place; half of the places are touched at night, and often in a pouring rain. You are liable to be stopped from selling, not having a license; you can not take out a license to sell for one hour; and you can not always get permission. But still the prospect is not as impossible as it might seem. I sold in Brazilian territory 150 Bibles, 50 New Testaments, and 100 Gospels in eleven days.

"It will be remembered that there are about fifteen different lines of steamers running on the Amazon and its tributaries. It will take the best worker about one year and a half to run over the field. By that time he can begin again with greater success than ever. The acre question will open the Amazon valley as nothing else, and thus facilitate travel.

"In regard to Peru I can only talk about the east side of the Andes Mountains, of which section Iquitos is the principal town; next to that is Yurimaguas on the main river, four days by steamer up to the falls. The other important rout is on the Ucaially, twenty days hard steaming up stream, touching at a number of towns. The Javary, also, on the Peruvian side, has a number of towns. It will be seen that all this territory must be worked from this side. The duties, passages on steamers, etc., are about the same as in Brazil.

"The Peruvian laws admit of no other religion but the Roman Catholic. We were very anxious to see what the people would do with the Bibles. God had prepared the way: the prefect was a Protestant, and many of the officials were liberal minded, so I found no special difficulty in getting the Bibles out of the custom house.

"But without a license nothing further could be done. I therefore went to the alcalde and asked him to help me get one. He not only gave me a licence, but told me that he had read the Bible, and that he was glad to see it scattered, proving it by buying one to carry with him, and others to send to a sister and friends.

"One man not only bought a Bible, but paid for several more, insisting to his men (he was a brick manufacturer) that they should buy and read them. He said to me, 'We of the Latin race are not inferior to the Anglo-Saxons, but this (holding up the Bible) has made you what you are.' I sold as high as fifty books a day for several days, and from March 3d to 23d I had scattered over 1,000 Bibles, Testaments, and Gospels.

"I found another friend in the Columbian Consul. He had also read the Bible many years ago, and has

not been a Roman Catholic since; he is a man highly respected by all.

"I was well treated by all Peruvians, and was invited to sell books in the jail. I saw there the man who a short time ago shot down fifteen Indians in order to get their children for the slave market, which is condemned by law, but carried on quite extensively nevertheless. Shall we not give them *the Gospel of the liberty of the Son of God*? I enclose a picture of some of the Indians. Now is the time to work this field. The monks had commenced to burn Bibles when I left Iquitos."

Mr. Nelson will remain for a short time in Manaos with his family, where he will carry on his work, and by and by will start on a journey up some other tributary of the Amazon. I send you herewith a photograph of his, taken in Iquitos, Peru, as he went about the streets selling Bibles.

#### Among the Blind in Brazil.

When I announced a few years ago that a copy of the Gospel for the blind was ready for circulation, a blind boy in the city of Bahia asked for a copy; he also wanted to learn to read, seeing the book would be of no use to him without ability to read it. I secured for him the necessary instrument and instructions from the director of the blind asylum in Rio. Within two years he has learned to read and write very well. I recently received the enclosed letter from him. Not having had occasion to learn to read by this system, I took the letter to the blind asylum, where the director kindly had it translated into our system. I have made the accompanying literal translation into English. This young fellow is an earnest Christian now, and is assisting a teacher in one of the schools in the suburbs of the city of Bahia. He is very anxious to have other books to read.

"BAHIA, March 30, 1903.

"REV. MR. TUCKER:—The enjoyment of perfect health is what I very much desire for you, and all other happiness.

"I communicate to your reverence, that having received the present, it has been of great profit to me: for the same I am very grateful; and I ask you to excuse me for delaying so long. It was not for forgetfulness upon my part, but because of the absence of Rev. Mr. Taylor, and I did not know how to address you. Now that I have the pleasure of writing to you I ask your protection, that I may always have the honor of signing myself,

"Your respectful servant,

"CONSTANTINO PACHECO."

A few days ago I was in the country attending a Methodist District Conference, and met there a blind man to whom I had given a copy of the gospel of John. He attended the worship, and different ones had conversations with him about the gospel. He expresses a strong desire to learn more of the truth



of the Bible. By the help of a boy living on a farm near his home he has been able to secure, in the characters for the blind, a number of the hymns and other matter for his own study and meditation. The boy seems greatly interested in him, and is always willing to help him at odd times when not at work.

I am sure these items will be of interest to all who may wish to know more of the progress of the gospel.

#### WORDS FROM A MEXICAN COLPORTEUR.

OF one of our new colporteurs, the Rev. James D. Eaton, of Chihuahua, writes: "No word had come from Isaac Fierro for eighteen days, and I began to feel a little anxious about him, when the last mail brought a letter written mainly in a small place with an Indian name and finished in the mining town of El Concheño. It was dated February 6, and begins: 'Last Monday I found myself at the very doors of eternity. Atilano Dominguez, a dangerous criminal, whom the authorities had unwisely set at liberty, tried to assassinate and rob me. This fellow, as I learned, has six criminal charges pending in the courts, the last of them being for murder in cold blood. He attempted to shoot me in the back without giving me any intimation of what he was going to do. The sound of voices in low tones and of persons struggling caused me to look around, when I saw his two uncles, who had surprised him in the act, taking the pistol away from him. God did not permit the accomplishment of the deed. I have thought that the best report that I could give you of my work would be to tell you of my success here in Tusanáchic. Nearly every one in the town accepted the Bible, and I sold ten dollars worth of the Scriptures and religious books to the best families in the place, although they are considered very fanatical. Monday, as we left in a hurry, I forgot our provisions. Although the night was frosty, I spent it out on the sierra with an Indian. Neither of us slept—he on the account of fear, and I on the account of cold, hunger, and also for fear of my would-be assassin. We ate nothing until we arrived at Tutuáca, the following day.'"

At a later date our colporteur again writes: "Yesterday I disposed of a medium-sized Bible to an intelligent and respectable old gentleman who has control over fourteen families. He will doubtless bring many to Christ. Here, as in no other place, I have employed every idea and made every possible combination in order to leave some of the good seed, and I believe that some day God will revive these darkened regions. I rejoice in my work, and firmly intend to take the story of the cross to the most remote parts. How easy it is to recognize real Christian love! Samuel Duarte, who had never known anything of the Bible, rather than earn two dollars a day, chose to remain with me and receive instruction in the Scrip-

tures, so that he might be able to take a gospel message to his native place, Tutuáca."

Again he writes: "God seems to have used me, brusque in manners as I am, to scatter seed in this neglected and unproductive field. Yesterday, at a wayside bridge, a group of people formed about me and asked me to read them something. This I did with pleasure; but was interrupted by an individual who tried to make sport of us. However, when he saw that I took his name and also those of several witnesses, he approached me, asking what was my object in so doing. I replied that I was preparing, as was my perfect right, to make a complaint of his conduct to the authorities. He begged me very earnestly not to do so. I insisted that I should; but finally told him that on one condition I would desist from my purpose. 'It does not matter what it is, I will comply with the condition,' he said to me. 'What is it?' I replied, 'that you buy a copy of my books so that you may change your conduct.' This he did, buying a New Testament and a copy of Daily Manna. Almost every day things of this kind occur. I am an enemy of immodesty and boasting, and write nothing untrue just to give myself importance; with the simple truth I have more than enough to tell you. It seems that my rough living and the cold, or perhaps it was a fall that I had into a stream while perspiring, have made me ill. I am not dangerously so, however; but enough to keep me from fulfilling my duty. On this account I do not send you an exact report."

At a later date he writes from the same place: "Great and marvelous to me is the help of God. Persons of hard hearts, capricious and proud to the highest degree, who on former occasions antagonized me and burned my books, to-day, when I talked to them of the gospel, lowered their heads and listened with respect. The most fanatical person here is one of the judges. However, to-day in the post-office, on pretext of getting his assistance in filling out the blank for the order I send you, I began to make his acquaintance. In this way I began my acquaintance with Señor Siqueros, who afterward bought of me several dollars worth of books and chromos. And so I try to treat all with proper respect and attention. Furthermore, I have noticed that on my second visit nearly every one has received me better. This is the aroma of the gospel. The only thing that I regret is that I continue ill and cannot properly discharge my duty. I assure you that I have no fear of death, for me that would be the sweetest thing possible; but I am afraid that my inactivity will displease you, but it is impossible for me to do more.

"A plan that has worked very well among the families is that of exchanging tracts, Psalms, and Portions for old books, which may be good for nothing more than to build a fire with afterward. I am pleased to inform you that, by patient labor, the work here is satisfactory and quietly progressing. In order to be



successful in selling, one has to calculate even up to what hours the families will be at leisure. I could do a great deal more if the people would receive me in their homes at just any hour; but this is impossible. This is one of the best fields in the state; even the Arabs (referring to the Arab peddlers that abound in Mexico) have bought the Scriptures of me. I have awakened much interest in the cause; yet not I, but the Lord. I have the same love for the work that I had the day I began, and God is greatly blessing his poor and unprofitable servant; but great is the honor of serving a sacred cause."

#### MISSIONARY USE FOR THE BIBLE.

THE following interesting letter comes to us from the Rev. William Wallace, a Presbyterian missionary in Satillo, Mexico, and illustrates finely the missionary use of the Scriptures:

I want to thank you for the Bible verses you sent me. I put some of them in my pocket-book on starting on this trip, and I am sure there will come times when they will prove helpful. Thus far, however, whether on the train, the stage, or boarding-place, or waiting at any point, I have not had a chance to use them, for the very simple reason that there has always been some one, either Mexican or American, with whom I could converse, with the idea of leading them to Christ. For this purpose I have always carried in my coat pocket, for some months past, a paper-bound copy of "Dr. Pratt's Version of One of the Gospels." This is printed in clear type, arranged in a most attractive form, and sells for five Mexican cents. Dr. Torrey's "How to Lead Men to Christ," and Trumbull's "Individual Work" have always been especially stimulating to me in pushing this line of work, always with the idea of leading others to "The Man Christ Jesus" as the first step to conversion. The spirit has opened up the way most wonderfully along this line, and although circumstances do not favor leading fellow-travelers, in public places, to an immediate decision, I am convinced that impressions are made that can never be wiped out. The deep personal interest you have always shown in me and my work will be my apology for mentioning a few cases illustrating my method of work, not original, of course, in its method, only in the cases that come up.

The other day I sat down, vis-a-vis, with a gentleman (Mexican), agent of the New York Life Insurance Company. I immediately asked my guide, the Holy Spirit, to prepare the way, and lead me in it. Taking my cue (as I do in most cases where I am at sea) from Jesus' talk with the woman of Samaria, I began to ask him about his business, showing a sincere and deep interest in it. When the proper moment came I handed him a copy of the Gospel of Luke, saying, "This is the best Life Policy that has ever been

issued, etc., etc." The gentleman began a conversation on religion, and, at its close, he bought the Gospel and read it very attentively. On another occasion, an American gentleman, with an old Mexican prospector, was enthusiastically showing his specimens of copper and silver ore from a recently discovered mine in the Sierra near by. I began conversing with the Mexican prospector about the wonderful find, and finally showed him a copy of Matthew's Gospel, saying, "I have a specimen here which runs pure gold, etc., etc." He became greatly interested and secured a copy for himself and son, and we had a long conversation regarding Christ's claims. With coachmen, commercial travelers, farmers, etc., I follow the same plan, and almost invariably leave them with a copy of some Gospel and a warm feeling of sympathy.

I find it of great advantage to show the Word, for then they may lose sight of me, as well as whatever prejudices they may have regarding Protestant missionaries, and we get down to the fundamental question of our personal relations to Jesus and His Father. I also find it a great advantage with ignorant and unlearned people to give them something simple and of primary importance. A copy of the whole Bible, or even the New Testament, is almost invariably confusing, for they become interested in many things that are secondary, and are apt to miss entirely the things "that most surely concern our salvation." I also find these Gospels excellent substitutes for waiters' tips, porters, and as a remembrance of some small kindness by the way. Frequently, while stopping at a way-station or when nooning, I read a parable or a miracle and effect a sale. I am also trying to convert our native workers, whether mission employes or not, into agents of the Word, something that has fallen sadly out of fashion, since the first enthusiasm passed away.

#### JOURNEYINGS IN WESTERN SIAM.

M<sup>R</sup>. CARRINGTON continues his chronicle of Siamese travel as follows:

PENANG, Feb. 23, 1903.

Penang means "Betel Island." Formerly this island belonged to the Province of Kedah, which is tributary to Siam. The Rajah of Kedah rented it to England for \$10,000 a year. It is now practically British territory. It is a beautiful island, having many cocoanut groves, and roads shaded with various tropical trees. The "water-falls" on the side of a mountain in one side of the island supply this city of about 130,000 inhabitants with abundance of pure water. We are now waiting for a steamer which may go on the 25th, to reach the Siam province Ranong. This province lies on the borders of Burma. We have to shape our tour somewhat by the movements of the local steamers. Next to Penang we will prob-



ably work Pooket, and then Takuapa. This may be considered the upper half of our tour. Then we will return to Penang to get the little steamer which runs to Trang, Krabee, Panga, and Takuatoong. Last of all we may go to Kedak. This is all very plain to us who have been over here so often, but on paper, I fear, it is as we say, "all Greek." To-day we called on Mr. Ashdown, a missionary of the British Society of "Brethren," who formerly lived at Pooket. Mr. Ashdown told us something of the Swiss missionaries who have gone into southern Laos. These people may have use for our Laos Scriptures, and thus broaden our sphere of usefulness. Also, this may be the dawn of more light as to our Cambodian work. Should these earnest people extend their labors to the borders of Cambodia, they may look to us for Cambodian Scriptures too.

It also begins to look very much like a new order of affairs in Siam proper. Mr. Hudson is already there looking over the field in the interest of the thousands of Pequans in Siam. Mr. Hudson is a missionary of the Society of "Christians," in Burma. These people are sometimes called Cambellites in the United States. And Canon Grunstock, with an associate, is supposed to be already in Bangkok, to start a mission, for the "Society for the Spread of the Gospel" (English). I imagine Mr. Hudson will look to Burma (Pequ.) for Scriptures with the translation "dip" in them. But Canon Grunstock, if he is to work among the Siamese, will, of course, look to us for the Scriptures. It will be about two months before my return to Bangkok. On my return I will try to keep you informed "up to date" on all these affairs. I have with me three colporteurs. We are all well.

⌈ TAKUAPA, SIAM, April 1, 1903.

Now I come to an account of Tongkah, Pooket.

Pooket.

This large island is sometimes called Junk Cey-

lon. The sea all around, and the ever green mountains make this a beautiful piece of land in Siam waters of the Bay of Bengal.

#### Productions.

The little valleys between the hills and mountains are productive, but scarcely touched, as yet, with the implements of agriculture. Some rice is grown, but not sufficient for home consumption, large quantities being shipped in from Burma. In the upper half of the island fruits, large quantities of sweet potatoes and other vegetables are grown. The main product is tin. It is said that more than one-half of the world's tin is taken out of the earth in the region between lower Burma and Java, and the tin mines of Siam contribute their full share.

#### The Inhabitants.

The 28,000 people are mostly Chinese, who are attracted here by the rich tin mines. The people of the lower half of the island are mostly Chinese, while in the upper half they are largely Siamese. There are but few Malays. Among the things that make the heart sad as we move among these people, is a people called Chaw Nams (water people). They are exceedingly primitive in all their customs and affairs, being poorly clad, untidy and poor. They live largely in boats, though there are a few villages of them



BUDDHIST PRIESTS (SIAMESE).

about Tongkah—hence their name. These plain folk bring to the market of Tongkah fish and oysters and a few other things, which they sell for a few cents, and are thus able to buy various little things which take their fancy. They are said to be a law-abiding people. They speak the Siamese to a limited extent, but seem to have a language of their own, and are perhaps a roving tribe of the Malay family. Some years ago I visited one of their villages, but could not make much of them. They observe the marriage relation, the ceremony of which is, I have been told, very simple. The young man and woman contemplating



this union, together build a boat in which to live. When the boat is finished they take up their abode in it, and are thus legally and happily married. Sad indeed is it that thus immortal men, women and children are without Christ.

#### Tongkah.

The city proper contains some 4,000 people, and the suburbs and near tin mines a few more thousands. It is almost entirely a Chinese town. I noticed that there were less Siamese there than there were three years ago. The main streets are lined on both sides with brick buildings, the front rooms of which are used as stores in which can be purchased a miscellaneous lot of things, all the way from a needle to piece goods, or from a nail to a pail. The Chinese are engaged mostly in mining. The roads of the town and country near by have of late been much improved. This is the seat of government for the Monthone (Circle), which includes nine provinces, and is the residence of the main government official.

#### Schools.

There is one temple school, taught by Buddhist priests, the pupils sitting on the floor. With the Scriptures I appeared at the door of the school-house, and at once there was a stampede of the pupils from their books and teachers to the American Bible Society's Agent, of whom they bought a good number of books.

The great evils are the gambling-house, drink, and opium, and much, no doubt, of one that is worse. On this coast the Siamese are prohibited gambling by law, while the Chinese are allowed a free hand.

#### Missions.

Of late, a Roman Catholic mission has been started here, and has some ten members. The British

"Brethren's Mission" has been working here for fourteen years. At the present time Dr. and Mrs. Amner, of this mission, are doing what they can. Dr. Amner has charge of the government hospital, in addition to his mission work. This church numbers some forty Christians, mostly Chinese. Dr. and Mrs. Dunlap and myself abode in the house of Mr. Ash-down, a member of that mission, but now residing in Penang.

On a tour like this there are many pleasant experiences, also much to be classed under the head of hardship. Some of the vessels we travel in are hard affairs. Our trip from Tongkah to Takuapa was not only dirty, but crowded with native passengers, and my bed was my traveling chair. The missionary must sometimes be an all-round man, and turn to and wash his own clothes. In a warm climate it would be difficult to carry clothes enough for a two or three months' tour. On this tour your Agent has been doing his own washing, so he is not to be classed with the "unwashed," but with the "unironed," as he does not undertake the fine art of ironing.

#### Sales.

We labored in Tongkah some four days, and our sales of Scriptures were: Siamese, 632; Chinese, 259, and Malay, 3; a total of 894. These sales were made by your Agent and the Society's three colporteurs. Dr. Dunlap and his man sold a good number of tracts, and Mrs. Dunlap worked with some of the women.

All this seed-sowing, if watered with the prayers of God's people up to the terms of the Commands, must bring forth an harvest of souls up to the terms of the promises. Who will lay it to heart to pray and give to the end that these men, women and children may be saved?

## DOMESTIC DEPARTMENT.

### A LETTER OF THANKS.

THE following letter of thanks needs no comment. Who can measure the value of a Bible for the Blind? There ought to be one in every language, but only a few of the peoples of the earth have this treasure. In Brazil there is a Gospel of John, as may be read elsewhere in this issue.

BURLINGTON TOWNSHIP, N. J., May 12, 1903.

I desire to give expression of my gratefulness and thankfulness to your Society for copies of the New Testament and Psalms in the New York Point Print for the Blind, and would like your people and those who contribute to its maintenance to know that there is at least one afflicted soul who deeply has cause to appreciate the noble work that is being done in behalf of the blind.

I feel it to be a duty that I not only owe to the Bible Society, but to other afflicted ones as well. Without going into any unnecessary detail, I would simply say that after over a quarter of a century of mercantile life, as man and boy, in the capital city of New Jersey, I met the fate of Milton and the late Dr. W. Moon, of England, and others, and became utterly blind. Any one who has been through what I have can truly realize what it is to lose human vision at the meridian line, particularly when accompanied with business and financial reverses. It was while the writer of this was at what he feels and knows was the gloomiest and darkest period of life, when great despair and gloom had closed about him, that the black clouds were dispelled, and the light streamed forth as from an incandescent light from a ponderous dynamo. One day, about two years ago, while I was



feeling my way along the sidewalk near my humble home, a friendly hand was placed on my shoulder, and some one said: "My wife desires to see you, and I desire you to go with me." I said, "No!" But he was persistent, and to get rid of him I said I would endeavor to do so in the evening. I was only inventing excuses. But the man clung to me, and finding that he would not let me go, I very reluctantly went.

I met a Blind Agent of one of the Societies for disseminating religious literature to the blind. He inquired if I would like to learn to read. I told him I thought not. The fact was, I was discouraged and heartbroken, which made me very indifferent. He picked up at random one of a pile of little booklets with individual chapters of the Bible in the embossed characters for the blind, and more as an act of courtesy and at his earnest request, I ran my fingers over the same without much apparent difficulty and spelled out the sentence: "I am the True Vine." (John, xv.) It was like a bolt of lightning in the dark midnight. The light had been shining in the darkness, and darkness had comprehended it not (John, i.).

It would take up too much of your space to tell you all about what the fifteenth chapter of John led to. Suffice it to say that I took it with me, and read it and re-read it and memorized it. Since then I have learned to read and write all the other embossed systems, and am at peace in mind.

I desire to impress this: What was it that made my friend stick to me that day? What was it that induced that blind man to pick up at random the chapter that, of them all, was seemingly so adapted to my heart's yearning? I know! It was the influence of the Holy Spirit, in every way that the word influence means. "Deal bountifully with thy servant, that I may love and keep Thy Word." "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

RICHARD BROWN.

#### A BIBLE SUNDAY.

THE Third Presbyterian Church of Springfield, Ill., sends us a letter describing the way in which they took their collection for the American Bible Society this year. It is suggestive as a description of the possibilities of a Bible Sunday, and we present it to show others how to do it.

The constitution of our church provides for a collection for the Bible Society in each year. We succeeded in arranging for the whole day of April 26th past, for this laudable cause. The sermon was preached in the morning by the pastor. The Scripture reading being Second Timothy, third chapter; the text was from Psalm 147:15. The pastor dwelt largely upon the organization and work of our own American Bible Society. The Bible School in con-

nection with this, the Third Presbyterian Church, made a special contribution, as did also the Junior, Intermediate, and Adult Endeavor Societies. The service of the evening was somewhat unique. No sermon. The Scripture reading, however, was part of the one hundred and nineteenth Psalm, with appropriate singing and prayer. The first speaker was a Norwegian, who read in his mother tongue from an issue of the American Bible Society, John 3:5-16. The copy of the New Testament from which he read was given him in New York at Castle Garden by the Bible Society, when he landed in the country in 1887. Next came a Syrian, who read in his native language Matthew 24:1-3, giving the sense in English. Then came a Welshman, a descendant of Peter Williams, of the fifth generation, who repeated in Welsh First Timothy 1:15, and the Lord's Prayer, taught him when a boy. A Portuguese, born in the Island of Madeira, who had been taught the Scriptures when a boy, read in the tongue in which he was born, Luke 18. He also testified to the value of the Bible. Then came a German, who read from a German Testament given him in 1878, First John 2:10. The Junior Endeavor repeated John 5:39; the Intermediate, John 3:16; the Senior, Mark 3:16. The Bible School repeated John 3:16. Some thirty or forty persons repeated verses that had been blessed to them. The pastor read from the Hebrew Bible Psalm 12:5, also from the Greek Testament Hebrew 4:12 and John 5:39. The day was an eventful one.

#### LACKAWANNA BIBLE SOCIETY.

THE Scranton, Penn., *Tribune* of recent date contains an interesting account of the Annual Meeting of the Lackawanna Bible Society, auxiliary to the Pennsylvania Bible Society. This makes the Lackawanna Society indirectly auxiliary to the American Bible Society, and we are happy to note the zeal for the work manifested in the address of the Rev. Dr. Morrow, who spoke with his accustomed vigor. The Rev. H. G. Harned, the Superintendent of the Society, presented his report, and called attention to the increasing need for Bible distribution in the county. Judge Alfred Hand, who presided, dwelt on the need of Bible distribution in the United States. "The consciences of the Slavs, who are so prominent in our local labor circles," he said, "can be trained if they are properly directed." Mr. Harned finished his report with these words: "We should do our own work well, and send forward at least \$1,000 from this county for the work abroad. Let us rally to this foundation-work of all the churches."



## MISCELLANEOUS.

## GIVING OR SELLING—WHICH?

WE quote from a colporteur in the Orient: "Experience proves convincingly that the Gospel, for which even a small price has been paid, will be valued and read far more than a book which costs nothing." Nevertheless, all our agents have a discretion which permits them to present a copy of the Bible to anyone who shows an honest desire to read it and is really too poor to buy it. There are occasions when to exact money would be to ruin the opportunity.

THE *Central Presbyterian*, Richmond, Va., of May 13, a very choice issue, has the following with regard to Sunday reading:

Of all the days, the Sabbath should have its appropriate reading. There are thousands of books that tone up spiritual life. The Bible is too much neglected. It should be read through and through. The church paper keeps its readers informed as to the work of the Spirit of God in the churches and on mission fields. We should know what God has said and what he is doing, and what is being said and done by men and women who are serving the Lord.

## BIBLE SOCIETY RECORD.

NEW YORK, July, 1903.

## AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, July 2, 1903, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

The Rev. Dr. James F. Riggs read the one hundred and fiftieth Psalm and offered prayer.

Among other items of business transacted, the Board authorized a grant of Scriptures to the American Board of Commissioners for Foreign Missions for its Mission in Austria. Grants were made to the Methodist Episcopal Church in Norway and Sweden, and to the Bible Society in Hayti. Grants of Scripture, to the number of thirty-nine in the domestic field, were authorized through the Committee on Distribution.

The death of two members of the Board since the last meeting was formally announced, namely, Dr. Ezra P. Hoyt and Mr. Daniel J. Holden, and a Committee was appointed to prepare a suitable Memorial Minute.

Reports were made as to the work of the Rev. Dr. Hykes in China, the Rev. Mr. Carrington in Siam,

and the Rev. Mr. Lopez-Guillen in Cuba. Dr. Fox reported his attendance at the sessions of the Presbyterian General Assembly, at Los Angeles, Cal., and that he had a conference with the officers of the California Bible Society, at San Francisco.

The Secretaries reported the following consignments of books to foreign Agencies during the month of June: To the Puerto Rico Agency, 2,031 volumes, value \$181.28; to the China Agency, 8 volumes, value \$5; to the Mexico Agency, 4,544 volumes, value \$1,388.93; to the Central American Agency, 4,478 volumes, value \$1,191.29; to the La Plata Agency, 4,714 volumes, value \$1,738.37.

The issues from the Bible House during the month of June were 68,848 volumes.

## FORM OF A BEQUEST TO THE SOCIETY.

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.*

## Deceased Directors.

Thompson Price, Newark, N. J.

## Deceased Members.

Daniel Judson Holden, New York, N. Y.  
 Rev. Vernet L. Lockwood, D.D., East Orange, N. J.  
 Rev. Charles Redfield, Vernon, Conn.  
 Rev. John Ewing, D.D., Camden, N. J.  
 Rev. John C. McClintock, Sioux City, Ia.  
 Rev. John W. Barrett, Newark, N. J.  
 Rev. John G. Chafee, D.D., Brookville, Ind.  
 Rev. John A. Annin, Rolla, Mo.  
 Clark Waggoner, Toledo, O.  
 Rev. William T. Worth, Lynn, Mass.  
 Prof. Henry G. Jesup, Hanover, N. H.  
 Harriet Crosby Clarkson, Flushing, N. Y.  
 Mrs. Adam H. Van Vranken, Three Rivers, Mich.  
 Rev. Marcus L. Byrn, M.D., Keansburg, N. J.  
 Mrs. M. M. Hamill, Lawrenceville, N. J.  
 Rev. William Ostrander, Passaic, N. J.  
 Mrs. Mary Jane Johnston, Piqua, O.  
 Rev. A. B. Barber, Rhinebeck, N. Y.  
 George W. Hill, Indianapolis, Ind.  
 Mrs. D. D. Love, Summit, N. J.  
 Mrs. Charles E. Harris, Brooklyn, N. Y.  
 I. C. Van Deman, Wellston, O.  
 Cornelius Suydam Scott, Lexington, Ky.  
 Mrs. Alfred Emerson, Brookline, Mass.  
 Mrs. Caroline S. Reid, New York, N. Y.  
 Israel Matson, Lyme, Conn.

## Summary of 1 Annual Report of Auxiliary Societies received in June, 1903.

Receipts from sales in twelve months.....	\$45 25
Receipts from collections and donations.....	330 84
Paid American Bible Society on book account.....	449 66
Expended on their own fields.....	5 50
Value of books donated.....	49 15
Value of stock on hand at date.....	262 65



RECEIPTS IN JUNE, 1903.

LEGACIES.

Bowser, Solomon, late of Bureau Co., Ill.	\$3,212 23
Ford, Dr. C. L., late of Ann Arbor, Mich.	200 00
Hulburd, Lucina, late of Oberlin, O.	108 00
Smith, Irene N., late of Meredith, N. H.	87 31
Vanderburgh, C. E., late of Minneapolis, Minn.	500 00
	\$4,107 54

LEGACIES AND GIFTS AS TRUSTS.

Cotting, Charlotte C., Legacy.	\$1,072 48
Dickinson, Miss Elizabeth B., Gift.	1,000 00
Eells, Dudley B., Gift.	208 77
	\$2,281 25

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

Adger, Miss S. D., Pendleton, S. C.	\$10 00
A Friend	1 00
A Friend, Bladen, Neb.	80 00
A Friend, Baltimore, Md.	36 77
A Friend, Bridgewater, N. Y.	2 50
A Friend, Nordhoff, Cal.	5 00
A Friend, St. Louis, Mo.	5 00
A Gift from Illinois.	10 00
Alton, Anne, New York, N. Y.	1 00
Andrews, Harlow B., Syracuse, N. Y.	5 00
Anonymous.	1 00
Anonymous, Penn Yan, N. Y.	5 00
Anti-Saloon League, Montcalm Co., Mich.	5 00
Bader, Jacob, San Antonio, Tex.	10 60
Bancroft, Mrs. C., Rochester, Wis.	1 00
"B," City.	25 00
Beach, Mrs. George, Hartford, Conn.	5 00
Beckman, Gerard, New York, N. Y.	25 00
Benton, Fannie, Lexington, Mo.	88
Berry, Mrs. E. M., Hamline, Minn.	2 00
Bevan, William, Delaware, O.	86 20
Bible Conference, Ashtabula, O.	5 55
Bible School of North Ave. Pres. Ch., New Rochelle, N. Y.	6 82
Boyle, Mrs. W. F., St. Louis, Mo.	6 00
Boyles, Katherine, Lake Geneva, Wis.	2 00
Brandt, James, Hudsonville, Mich.	1 40
Brouwer, Theophilus A., New York, N. Y.	30 00
Chapman, M. W., Tibbee Station, Miss.	5 00
Chester, Annie M., New London, Conn.	1 00
Chester, Thomas, Rochester, N. Y.	5 00
Clayton, Lily B., Fort Worth, Tex.	1 00
Collections at Moultrie, Ga.	4 00
Collections through Methodist Book Concern, New York, N. Y.	85 00
Demaree, S. W., Morgantown, Ind.	1 00
Detweiler, J. S., St. Paul, Minn.	5 00
Farnam, W. W., New Haven, Conn.	10 00
Fisher, Thomas, Madeira, O.	50
For the distribution of Bibles, New York, N. Y.	10 00
Foss, Mrs. H. C. M., Stamford, Conn.	72
Friends, Appleton, Wis.	9 60
From an Invalid. For Spanish Gospels for the Philippines.	1 00
Gable, George, Hartford City, Ind.	2 00
Gemmell, T., Hudson, N. Y.	30 00
Hall, Elizabeth S., Manchester, N. H.	30 00
Hammond, J. W., Macksburg, Ia.	1 00
Hare, C. W., Philadelphia, Pa.	1 00
Hansberger, Henry, Millersport, O.	5 00
Heiner, Lizzie, Delphi, Pa. For Central America.	10 00
Hibbard, Mrs. Lydia B., Chicago, Ill.	10 00
Hoffecker, J. H., Jr., Wilmington, Del.	1 00

Hooper, Levi, New Boston, N. H.	\$10 60
James, John and Margaret, Cameron Mills, N. Y.	2 50
Johnson, Herrick, Chicago, Ill.	5 00
Jones, Mrs. Mary, Benzonia, Mich.	1 00
Latimer, H. G., Auburn, N. Y.	5 00
McFarlane, Mrs. J. H., Faribault, Wis.	1 00
Mathew, John H., East Orange, N. J.	25 00
"M. H. A.," New York, N. Y.	50 00
Mitchell, William H., Chicago, Ill.	25 00
Monroe, Moses D. and wife, Boston, Mass.	5 00
Montgomery, B. C., Rochester, N. Y.	10 00
Nettleton, F. E., Scranton, Pa. For China.	15 00
North, F. H., Chicago, Ill.	15 00
Nymeyer, M., Hull, Ia.	5 00
Pease, Claudius B., Somers, Conn.	25 00
Peet, Abraham S., Hudson, N. Y.	1 50
Pouch, F. E., Brooklyn, N. Y.	5 00
Prescott, Hannah M., Germantown, Pa.	2 00
Reynolds, Sarah B., Kingston, N. Y.	50 00
Rice, H. H., Providence, R. I.	1 00
Sam Houston College, Austin, Tex.	25 00
Schriber, Mrs. M. A., St. Paul, Minn.	2 00
Senn, Dr. N., Chicago, Ill.	5 00
Spore, Mrs. Laura, Owensville, Ind.	5 00
Steel Creek Sunday School, N. C.	
Ferrie A. Pegram's Class.	1 10
Stephenson, Mrs., Ohio. In memory of her husband.	50 00
Stone, Edwin, New York, N. Y.	200 00
Sunday School Class of Amelia A. Gulon.	1 00
Swasey, G. H., Rochester, Minn.	5 00
Thaw, B., Pittsburg, Pa.	5 00
Thayer, C. C., Clifton Springs, N. Y.	30 00
Thayer, Mary, Ashtabula, O.	1 00
Tuthill, T. H., Chicago, Ill.	25 00
Union Meeting, Millersburg, Ky.	5 43
VanDewater, C. F., Canon City, Col.	10 00
Wells, Dr. G. M., Portland, Ore.	1 00
Welsh, Miss M. E., Lincoln, Tenn.	30 00
Wetmpece Union Sunday School, Sawwoka, Ind. Ter.	8 00
Whitman, Mary E., Des Moines, Ia.	5 00
Work, Mrs. Mary G., Rochester Mills, Pa.	8 00
Yale, Mrs. S. A., Rochester, N. Y.	3 00
Y. W. C. A., Suffolk College, Va.	1 50
	\$1,233 92

CHURCH COLLECTIONS.

ARKANSAS.	
Magazine Circuit, Meth. Ep. Ch. South.	\$4 69
CONNECTICUT.	
Green's Farms, Cong. Ch.	30 02
Meriden, Center Cong. Ch.	10 09
FLORIDA.	
Florida Conf. Meth. Ep. Ch.	13 00
GEORGIA.	
South Georgia Conf., Meth. Ep. Ch. South.	7 50
ILLINOIS.	
Hoopeson, First Pres. Ch.	20 00
Mt. Sterling, First Meth. Ep. Ch.	2 00
Rose Hill Circuit, Meth. Ep. Ch.	2 00
INDIAN TERRITORY.	
Spring Circuit, Quarterly Meeting.	2 72
IOWA.	
Columbia, Grandview Union S. S.	1 67
Kellogg, Meth. Ep. Ch.	2 00
KANSAS.	
Wabaunsee, First Cong. Ch. of Christ	5 25
KENTUCKY.	
Ashland, First Pres. Ch.	21 55
" First Pres. S. S.	4 52

MASSACHUSETTS.	
Fitchburg, Rollstone Cong. Ch.	\$4 18
Hatfield, Cong. Ch.	25 25
South Hadley, Church at.	12 00
MICHIGAN.	
Kalkasha, Meth. Ep. Ch.	5 00
MINNESOTA.	
Free Will Baptist Yearly Meeting.	5 87
Minneapolis, Welsh Churches.	71 85
MISSISSIPPI.	
Jackson, First Pres. Ch.	15 00
Waynesboro, Meth. Ep. Ch. South.	10 00
MISSOURI.	
Carthage, First Pres. Ch.	6 20
Downing Circuit, Meth. Ep. Ch. South.	3 31
Platte City, Pres. Ch.	50
Readsville Circuit, Meth. Ep. Ch. South.	2 00
NEBRASKA.	
Hansen, Pres. Ch.	3 00
Lyons, First Pres. Ch.	4 75
Thedford, Cong. Ch.	3 82
NEW JERSEY.	
Cranford, First Pres. Ch.	4 04
Moorestown, First Pres. Ch.	5 00
Princeton, First Pres. Ch.	55 46
Trenton, First Pres. Ch.	5 20
NEW YORK.	
Brooklyn, Church of the Pilgrims.	65 04
" Clinton Ave. Cong. Ch.	174 21
" Puritan Ch.	30 52
New York East Conf., Meth. Ep. Ch.	1,047 00
New York, West End Pres. Ch.	100 00
NORTH CAROLINA.	
Ocracoke and Portmanet Circuit, Meth. Ep. Ch. South.	1 36
Philadelphus, Pres. Ch.	50
NORTH DAKOTA.	
Amelope, Pres. Ch.	2 36
Jamestown Cong. Conf.	8 00
OHIO.	
Bellaire, First Meth. Ep. Ch.	3 00
Cincinnati, Third Pres. Ch.	8 30
Cleveland, Gordon Ave. Meth. Ep. Ch.	2 03
Conneaut, Bapt. Ch.	2 25
" Christian Ch.	2 00
" Cong. Ch.	18 33
" Meth. Ep. Ch.	3 00
Miamisburg, Meth. Ep. Ch.	3 00
New Philadelphia, Meth. Ep. Ch.	5 00
Springfield, Third Pres. Ch.	15 00
West Alexander, Meth. Ep. Ch.	1 00
OREGON.	
Pendleton, Meth. Ep. Ch.	4 00
PENNSYLVANIA.	
Bedford, Pres. Ch.	2 00
Clayville, First Pres. Ch.	6 73
Do Run, Pres. S. S.	6 20
Long Run, Pres. Ch.	2 00
Mars, Pres. Ch.	6 05
Middlesex, Pres. Cong.	2 50
Sampson's Mills, Pres. Ch.	2 00
Wilmerding, Pres. Ch.	4 00
SOUTH CAROLINA.	
Greenwood, Meth. Ep. Ch. South.	6 73
Reidsville, Congregation.	2 91
South Carolina Presbytery, 5 Churches.	8 26
TENNESSEE.	
Clinton and Coal Creek Station, Meth. Ep. Ch. South.	6 00
Greenville, Meth. Ep. Ch. South.	3 00
Kingston Circuit, Meth. Ep. Ch. South.	1 10
Macon Circuit, Memphis Conf., Meth. Ep. Ch. South.	7 60
Orme Mission, Meth. Ep. Ch. South.	1 00
Spring City Circuit, Meth. Ep. Ch. South.	3 00



UTAH.	
<i>Salt Lake City</i> , First Pres. Ch.....	\$9 00
VERMONT.	
<i>Rupert</i> , First Meth. Ep. Ch.....	5 00
VIRGINIA.	
<i>Marion</i> , Meth. Ep. Ch. South.....	8 00
WEST VIRGINIA.	
Baltimore Conf., Meth. Ep. Ch.....	16 00
WISCONSIN.	
<i>Fish Creek</i> , Welsh Cong. Ch.....	12 00
	\$1,991 18

## AUXILIARY SOCIETIES.

	Credited on as Donation.	Credited on Account.
Anderson Co., Tenn.....		\$19 98
Arvonia Welsh, Kan.....		1 86
Austin, Tex.....	\$22 04	83 88
Bureau Co., Ill.....	80 00	
Chetopa, Kan.....		19 13
Cincinnati Welsh, O.....	75 00	
Clinton Co., Ill.....	12 07	
Columbus & Franklin Co., O.....	250 00	
Cottonwood Co., Minn.....		13 27
Dade Co., Mo.....		13 81
Douglas Co., Neb.....		20 25
Erie Co., O.....		10 00
Fleming Co., Ky.....		40 00
Fond du Lac Co., Wis.....		38 43
Franklin Co., Ark.....		73 90
Gainesville, Ala.....	9 50	2 00
Hall Co., Neb.....		3 00
Hawaiian Evangelical As- sociation, T. H.....		1 35
Independence, Ark.....		51 95
Kent Co., Del.....	100 00	
Kent Co., Mich.....		35 00
Knoxville, Tenn.....		20 00
Laredo, Tex.....		3 90

	Credited as Donation.	Credited on Account.
Lodi, Wis.....		\$6 78
Maryland.....		\$249 94
Massachusetts.....		356 80
Mishawaka & Vic., Ind.....		6 11
Monmouth Co., N. J.....		150 00
Morris Co., N. J.....		103 59
Nashville, Tenn.....		156 95
Niagara Co., N. Y.....		103 73
Ogle Co., Ill.....	100 00	60 88
Oshkosh City Welsh, Wis.....	98 03	2 97
Ottawa Welsh, Minn.....	48 00	
Palo Alto Co., Ia.....		9 90
Pennsylvania.....		1,878 54
Rankin Co., Minn.....	7 00	16 80
Ramsey Co., Minn.....		100 00
Remsen Steuben & Vic., Wis., N. Y.....	35 00	1 85
Salem Bible Association, N. C.....		55 49
St. Louis, Mo.....		119 57
Sussex Co., Del.....		200 00
Sussex Co., N. J.....		800 00
Vanderburg Co., Ind.....		15 12
Virginia.....		400 00
Youngstown, O.....		10 80
		\$943 42 \$5,098 75

## RETURNS FROM BOOKS DONATED.

A. B. C. F. M., Marshall Islands.....	\$223 48
American Tract Society, New York, N. Y.....	7 88
Board of Foreign Missions Pres. Ch., Batanga Station.....	65 18
Board of Foreign Missions, Pres. Ch. Medellin, Miss.....	5 00
Boggs, William E., Jacksonville, Fla. Cash.....	39 20 3 50
Clark, Rev. Milton, Antlers, Ind. Ter. Clay, Charles W., Lone Grove, Ind. Ter.....	20 00 7 28

Mead, Rev. A. J., Appleton, Wis.....	\$2 00
Menard, John, Albuquerque, N. Mex.	8 15
Presbyterian Board of Publication, Philadelphia, Pa.....	11 35
Preston, Rev. C. W., Thedford, Neb..	1 20
Thomas, Rev. J. E., Greenwood, Miss.	10 00
	\$403 67

## FOREIGN AGENCIES.

China Agency, Indemnity.....	\$1,393 57
Philippine Agency, Sales, etc.....	39 72
Puerto Rico Agency, Sales, etc.....	89 62
Venezuela Agency, Sales, etc.....	1,108 65
	\$2,631 57

## Agency among Colored People of the South.....

\$835 94

## MISCELLANEOUS.

Retail Sales.....	\$1,548 06
Trade Sales.....	528 70
Sales of Waste Material.....	87 09
Rentals.....	3,056 69
Income from Trust Funds.....	2,142 88
Income from Available Funds.....	43 43
Income subject to Life Interest.....	563 57
J. Burr Legacy Income.....	157 08
Fitch Shepard Bible Fund.....	357 62
Loan Account. Borrowed from Mer- chants National Bank.....	10,000 00
General Salaries and Expenses.....	2 50
Record.....	2 16
	\$19,059 68

Total Receipts.....\$28,086 57

## THE FOLLOWING TRANSFER FROM BOOK ACCOUNT TO DONATION ACCOUNT HAS BEEN MADE.

Morris Co. Bible Society, N. J..... \$1,000 00

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# FINANCIAL STATEMENT FOR JUNE, 1903.

## RECEIPTS FOR BENEVOLENT ACCOUNT.

	Gifts from Auxiliaries.	Legacies.	Church Collections.	Gifts from Individuals.	From Sales of Books Donated.	Agency Colored People of the South.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Income from Perpetual Trust Funds.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	943 42	4,107 54	1,991 18	1,233 92	403 67	335 94	2,631 57	....	2,142 88	2 16		\$13,792 28
Transfers	1,000 00	....	....	....	....	....	....	....	....	....	1,000 00	

## RECEIPTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.
From Auxiliaries.....	85 58	5,093 75
The Trade.....	84 72	528 70
Salesroom.....	311 14	1,548 06
Rents.....	....	3,656 09
Income from Available Funds.....	....	43 48
Income Subject to Life Interest.....	....	563 37
J. Burr Legacy Income.....	....	157 08
British and Foreign Bible Society.....	363 24	....
Exchange Account.....	16,811 61	....
Fitch Shepard Bible Fund.....	....	357 62
Trust Funds.....	....	2,281 25
Loan Account—Borrowed from Merchants' National Bank.....	....	10 000 00
General Salaries and Expenses.....	....	2 50
		15,606 29
		24,237 50

## RECEIPTS FOR DEPOSITORY ACCOUNT.

	Books Issued.	Miscellaneous.
Cash.....	....	....
Transfers.....	15,608 80	4 30
		15,613 10

## RECEIPTS FOR MANUFACTURING ACCOUNT.

	Sales of Waste Material.	Job Work.	Finished Plates.	Repairs to Plates.	Books Delivered to Depository.	Miscellaneous.
Cash.....	57 09	....	....	....	....	....
Transfers.....	....	645 43	....	....	11,837 44	....
						12,538 86

Total Transfers.....	42,753 25
Total Cash Receipts.....	38,086 87
Cash Balance from May, 1903.....	9,316 04
	\$47,402 91

## DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	Field Agents.	B. S. Record.	Foreign Agencies.	Grants to Mis's'y and other Soc's.	Miscellaneous.	Agency Colored People of the South.	BIBLES.			Total Transfers.	Total Cash.
							Donated.	To Foreign Agencies.	To Life Members.		
Cash.....	1,102 84	121 33	4,167 92	400 00	205 25	431 09	....	....	....		\$6,428 43
Transfers	....	295 79	14,811 61	....	17 00	277 24	369 20	4,837 11	245 50	20,833 45	

## DISBURSEMENTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.
Auxiliaries—Value of Books Supplied, &c.....	5,346 39	....
The Trade—Value of Books Supplied, &c.....	1,199 77	....
Salesroom.....	1,663 20	164 16
General Salaries and Expenses.....	273 13	2,622 86
Bible House Expenses.....	....	897 45
Interest on Life Investment.....	....	1,384 62
Books for the Blind on Account of Burr Legacy Income.....	11 27	....
Exchange Account.....	....	9,236 37
Trust Funds Invested.....	....	6,072 48
Income from Available Funds.....	....	29 17
	8,993 76	20,407 11

## DISBURSEMENTS FOR DEPOSITORY ACCOUNT.

	Salaries and Expenses.	Boxes and Cartage.	Freight, Postage, &c.	Books from Manf'g Dept.	Books Purchased.	Books Returned.	Discount on Sales.	Miscellaneous.
Cash.....	532 81	180 20	165 87	....	....	....	....	....
Transfers.....	....	....	....	11,837 44	....	43 10	945 50	....
								12,376 04

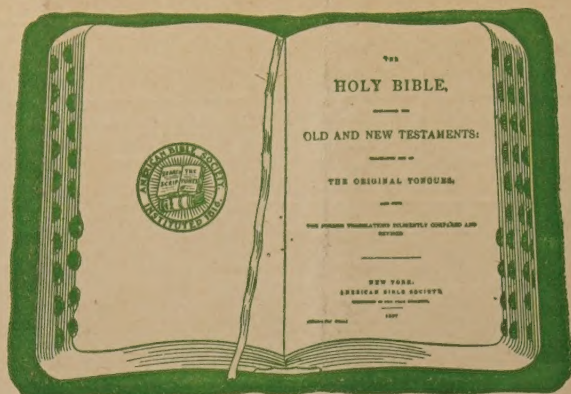
## DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manf'g, Repairs and Expenses.	Machinery and Tools.	Rent of Manufactory.	Miscellaneous.
Cash.....	7,236 29	3,482 96	299 89	....	....	....
Transfers.....	....	....	....	....	....	....
						11,019 14

Total Transfers.....	42,753 25
Total Cash Disbursements.....	38,683 56
Cash Balance forward to July, 1903.....	8,719 35
	\$47,402 91

N. B.—The amounts in *italic* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.





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